

# The Living CHURCH

August 27, 1961

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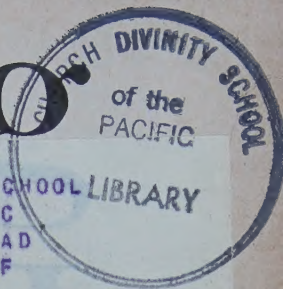
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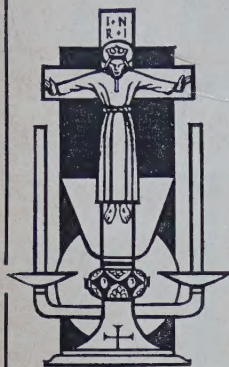
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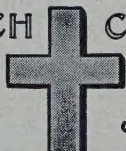
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## LETTERS

(Most letters are abridged by the editors.)

### Fr. Whittemore's Letters

A start has been made in preparing a first installment of the late Rev. Alan Whittemore's letters for publication. We will much appreciate copies of letters written especially, although not exclusively, to priests and laymen of the Church.

We are also working on a collection of letters to sisters in Holy Religion.

Please send copies or originals to Holy Cross Monastery, West Park, N. Y. Originals will of course be returned if so desired.

(Rev.) LINCOLN A. TAYLOR  
Father Superior, OHC

West Park, N. Y.

### Apostolic Succession

Thank you for that excellent editorial entitled "Delete 'Catholic'?" in your July 9th issue. It states very clearly this Church's position on the matter of apostolic succession and emphasizes the necessity of preserving this great fact in any union negotiations.

But I am distressed by the fact that has come clear in many statements about problems of unity with us: namely that we have no doctrine about the apostolic succession and yet we insist on it. It is true that such a theory is not *de fide*, but does this mean that it has no practical, intelligent meaning and value that can be spelled out in part to our separated brethren? To insist on this point as such without explanation is sheer ritualism or at best antiquarianism. Isn't it the part of brotherly compassion to tell the Presbyterians why we insist on their ordination in the apostolic line as a fundamental condition of unity? Or don't we have any beliefs about this?

Dr. Eric Mascall of Oxford in his recent book *The Recovery of Unity* has a chapter that clears away much misunderstanding on this point.

He says that the apostolic succession preserves the Church as a fellowship of persons and not an institution, as such, apart from people. The Church is the custodian of a revelation, but it is people — the holy people of God — who make up the Church. The apostolic succession is the affirmation of the relation of Christ to the visible Church — a Person with persons. It is the nature of the Mystical Body; it is the meaning of the phrase "the blessed company," the "divine community." In a word the apostolic succession is the guarantee that the Church of Christ is God among His people.

If Presbyterians were to understand that to bargain this away would be tantamount to renouncing the Church's very nature itself, they might decline to join with us but they would at least have been given good and sufficient reasons.

(Rev.) ROBERT E. MERRY  
Church of the Nativity

Pittsburgh, Pa.

The diocese of Maine resolution reported in the June 11th issue of THE LIVING CHURCH offers a dramatic possibility for Christian unity that the next General Convention seriously ought to consider.

Anglicans have touted the value of apostolic succession for a long time, but many

# The Living Church

Volume 143

Established 1878

Number 9

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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### SPECIAL FEATURE

The Philippine Missal H. Ellsworth Chandlee 9

## THINGS TO COME

### August

27. Thirteenth Sunday after Trinity

### September

3. Fourteenth Sunday after Trinity
10. Fifteenth Sunday after Trinity  
Joint Committee on Program and Budget for General Convention, Detroit  
Order of St. Luke the Physician, International Conference on Spiritual Healing, Philadelphia, Pa., to 13th
12. Daughters of the King, Triennial Convention, Detroit, to 16th
13. Church Periodical Club meeting, Detroit, to 16th
14. Meeting of executive committee, National Conference of Deaconesses, Detroit
15. Meeting of directors and corporation of Retiring Fund for Deaconesses, Detroit
16. Triennial meeting of National Conference of Deaconesses, Detroit
17. Sixteenth Sunday after Trinity  
General Convention, Detroit, to 29th  
Triennial Meeting, Women of the Church, Detroit, to 29th

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wisconsin.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



Protestants have viewed it, at best, as a barely tolerable anachronism. Certainly, they have seen no value in it. Anglican and Orthodox intercommunion would do much to illustrate to Protestants the practical value of the episcopate in effecting Christian unity, and, therefore, if for no more laudable reasons, ought to receive top priority in all our ecumenical efforts.

This one step toward Christian unity could be more fruitful than all that have come before. I pray General Convention will take it with joy and prayerful consideration.

(Rev.) ALEXANDER SCARBOROUGH  
Church of the Holy Cross

San Antonio, Texas

Unfortunately, because of the Babel of voices, we are not able to enter into discussions of reunion with clearly formulated and universally agreed doctrine on episcopacy. I think it is very important that in any united Church, we should have a ministry that would be recognized as such by not only the Church in the 20th century but also by the Church of all ages.

We cannot enter into reunion discussions saying, "We must have episcopacy but don't ask us why." We need more study. We need more exploration into the reasons why and then perhaps if we unite in searching for the reasons, we will be able to reply with a rational statement rather than mere sentiment.

(Rev.) WILFRED F. PENNY  
Rector, St. James' Church

Prospect Park, Pa.

## Powerful Perspectives

Last Christmas I went to Seoul, Korea. On Christmas Eve morning, Bishop Daly invited me along with a few others to join him for a service of Confirmation in a small leper colony about 30 miles outside of Seoul.

It was as thrilling and moving an affirmation of faith as I have ever witnessed. I will never forget it: a beautiful, crispy-cold day; the rolling brown hills of Korea; the majestic but simple dignity of the bishop with his cope and mitre; the shining earnestness of the Koreans who were to be confirmed;



Bishop Daly and confirmand.

and the effectiveness in a quiet and unassuming way of the bishop's retinue, especially an English priest who spoke Korean fluently and translated for the bishop, and a young student catechist who helped him.

I am one of three lay readers, licensed by the Bishop of Singapore and Malaya, to serve the Anglican-Episcopal congregation of Vientiane which has now been episcopally designated as the Church of the Holy Spirit in Vientiane. We are under the care of the Rev. Malden Pell, II, the priest in charge of the Anglican congregations of the Mekong (South Vietnam, Cambodia, and Laos). A few days ago, we were most happy that Mr. Pell paid his second visit to Laos since his assignment to Saigon as priest-in-charge for this area.

The Confirmation service in Korea and such events as the Trinity Sunday celebration of the Holy Communion in Laos are really providing new and very powerful perspectives to our faith. To see the Church in action under such conditions is indeed a wonderful thing.

CHARLES D. SEARLES  
Cultural Affairs Officer,  
American Embassy (USIS)

Vientiane, Laos

## The Church's Name

As a catechist in our church — St. Michael and All Angels — I am literally praying for the day when we will no longer have to explain the name of our Church to people who are being taught to believe in One Holy, Catholic, Apostolic Church.

Mrs. E. C. SHUTTLEWORTH  
South Bend, Ind.

... "The American National Catholic Church" ...

If we want the public at large to know we are "Catholics" we must not practice our faith secretly, but openly, and with the correct label.

WALTER R. RYAN  
East Meadow, N. Y.

Certainly you do not intend to abandon the position of identity with the historic Church of the English-speaking world? Nor can any other religious group question your right to that identity. Why not just simplify the name to "The Church in the USA"? No other religious group except the Eastern Orthodox and the Old Catholics places such emphasis upon the importance of the Church.

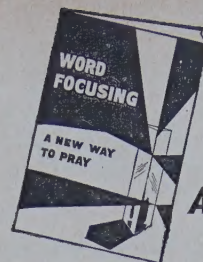
BASIL IANOPOULOS  
Los Angeles, Calif.

The Protestant Episcopal Church [in the] USA has a fine heritage and tradition to uphold. Why should anyone who knows its true meaning want to change the name?

(Mrs.) ANNA L. GREENE  
Valley Stream, N. Y.

... I am not an extreme Anglo-Catholic. I ... have been a vestryman, lay reader, and choir director over a period of more than 50 years. ... I feel that it is not only time to delete the word Protestant, but to assert our Catholic heritage.

C. H. R. MACKENZIE  
Mt. Clemens, Mich.



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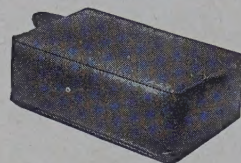
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## Looking Ahead

If you are looking forward *eagerly* to meeting your Church school class, it is probable that you will have a happy year. But if you find yourself permitting thoughts of mild resentment, or of despair or a kind of panic, then you had better take steps to break it up at once. Those children—either the ones you had before, or the new class to test your mettle! Your *approach* to the new year's work may lead to success and pleasure—or the reverse.

The coming year with your class is to be a complex program of human relationships, fluid and incalculable in part, but with a purpose ahead and the deep satisfaction of achievement assured at the end. Now is the time to *set up* your year in your own mind, to tune up your purposes, motives, and expectations. Of course you are resolved to prepare your weekly lessons, but there are even deeper matters to be considered. We suggest three kinds of preparation to be made before you come to that first meeting with your class.

(1) *Some things to do:* Have you any plans for the coming year? Start by thinking of the parents of your pupils as assets, and part of your responsibility. If you declare, "They never do a thing to help," you are starting off on a line negative and hopeless. Realize that parents are pathetically eager to give their children the best. That is why they send them to Sunday school. Indeed, this is all that the Church has asked of them in the past. We now recognize that it is part of the teacher's task to invent things for the parents to do, and to help them to take part in the year's teaching. This is one reason for some kind of "homework"—it involves the parents in some manner.

If you have 10 pupils, each with two parents (and some grandparents), then you really have a list of some 30 or more persons, old and young, whom you are to guide through a year's Christian experience. You won't win and employ them all, but they are there, able and willing to help. Perhaps this year you will plan some ways to involve them more. By letters? A tea? Sponsors for different Sundays? A class-family picnic or swim?

So your mind starts to work. Perhaps you talk to one of the parents whom you know well, and work something out. How can you get them all interested? Can you find time and strength to call at all the homes? Can you write a personal note, asking for suggestions, and promising some definite home duties through the year? This will not be just the old "send them regularly and on time," but one

that will throw the problem onto them. If you come to think of each child as immersed in his family life and bringing some of this with him, you will not be likely to treat your class as made up of lone individuals.

*Activities* which are thought about in advance are very important. Have you any projects in mind, anything touching missions, worship, friendship, service, and appropriate handwork? There will be some that worked well last year, to be done better now. Some teachers start a project with the finished product in their mind's eye—the scrapbook, play, prayer, visit, or whatever. Others know how to start with the teaching motive and a reason, (e.g., to give them a sense of friendship with foreign children) and then let the expression take shape through the talk and planning of the class. But whatever your approach, begin to plan some projects.

(2) *The four areas:* Have you discovered the *goals* of your course? You have already become acquainted with the text, but have you digested it? Do you see it as a campaign of experiences to be directed from now until June? There are



at least four areas of this campaign. First is *information*—the stories and instructions in the text. You are not apt to overlook this. The danger is that you will spend all your time on it. Second is *devotional guidance*. You will certainly talk about prayer, work for it in the home, and deal with worship in church. Third is *memory*. From your course, or from some suggested plan, you will set up a few definite items for every child to memorize—psalms, collects, classic passages. Fourth is *expression*. This will include the weekly discussions, writing, art work, and those more complicated projects involving planning and action.

(3) *Your own attitude:* This is most important. If you have any lingering sense of disquietude, uneasiness, or even dread, then you need to be overhauled. You can be changed, but only by yourself. Do memories of bad days last year come into your mind? Drive them out by pictures of a perfect class, of your plans being carried through triumphantly! This teaching task is "that state of life into which it has pleased God to call you." Embrace it happily, and prepare with your best thought and imagination.

## A Constant Encouragement

**FERNAND PORTAL (1855-1926), APOSTLE OF UNITY.** From the French *Monsieur Portal*, by **H. Hemmer**. Translated and edited by **Arthur T. Macmillan**. St. Martin's Press. Pp. vii, 181. \$5.75.

The recent visit of the Archbishop of Canterbury to the Pope and the summoning of a General Council have revived interest in the possibility of a reunion between Roman and Anglican Communions. These events are the occasion of the translation of a portion of a book by Canon Hemmer, entitled *Monsieur Portal, Prêtre de la Mission*. The translator has shortened and rearranged the original, omitting three chapters. This gives a certain sense of incompleteness.

Portal is chiefly remembered as a friend of Lord Halifax and Cardinal Mercier and the collaborator with them in the *Malines Conversations* in the early 1920s. Portal's faith in the possible reunion between the two Churches is a constant encouragement to those who are engaged in working in the field of Church unity. Many of his disappointments and discouragements will be recognized as occurring to others with similar aims. Portal had a charming personality, and all who knew him loved him. The author was his personal friend and one of the Roman Catholic theologians at the *Malines Conversations*.

Besides his great work for Church unity, Portal had a great love for the poor and founded the work of the Church at Javal, one of the worst parts of Paris.

During the first world war, Portal cared for war orphans at an estate purchased in Savoy. This short summary of his life is well worth reading by all interested in a devoted worker in the Lord's vineyard.

HOWARD T. FOULKES

## In Brief

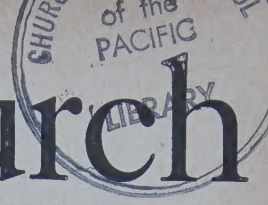
**HEROES OF HEAVEN.** By the Rev. and Mrs. Warren I. Densmore. American Church Publications, 347 Madison Ave., New York 17, N. Y. About 50 unnumbered pages. Paper, \$1 (postpaid if remittance accompanies order); 80¢ plus postage in quantities of 10 or more.

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*Continued on page 13*



# The Living Church



Thirteenth Sunday after Trinity  
August 27, 1961

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## RACE RELATIONS

### Sewanee Incident

Two Negro students of the graduate school of theology at the University of the South, Sewanee, Tenn., were refused service when they tried to eat at the Claramont Restaurant there on August 9th. The Claramont Restaurant of the Sewanee Inn is a privately-leased business on the university campus.

The students were the Rev. William O'Neal, rector of St. Luke's Church, Columbia, S. C., and the Rev. Joseph N. Green, Jr., of St. Augustine's College, Raleigh, N. C. They were accompanied by a number of white people.

In a statement of reply to the Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, who had criticized the example of racial discrimination at the university-owned facility, Dr. Edward McCrady, vice chancellor of the university, said:

"The Sewanee Inn and the Claramont Restaurant are not university facilities. The property is owned by the university, but is operated under lease by a private contractor. The university's contract does not give us the right to determine who will be served or who will be denied service. I can assure Mr. Morris that if his group visits Sewanee we will serve them, if they desire, in university dining halls and other university-operated facilities without regard to the racial make-up of the visiting delegation."

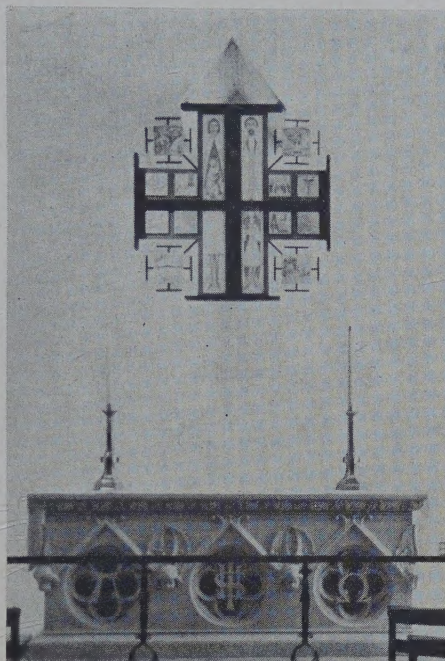
Participants in a "Prayer Pilgrimage" sponsored by ESCRU are planning to make the University of the South one of their stopping places as they travel from New Orleans to the General Convention in Detroit next month [L.C., July 23d].

## MISSOURI

### Contemporary Cross

Attracting no little interest and considerable comment (pro and con) is the new altar cross in the chapel of Christ Church Cathedral, St. Louis, Mo. This has become a prominent feature of the newly-restored chapel which was originally erected in 1894. The restoration and rebuilding was completed in June as a part of a \$300,000 program of restoring the cathedral itself.

The new cross is suspended over the chapel altar. It is a contemporary interpretation of the traditional Missionary Cross, or Jerusalem Cross. It has four arms of equal length, with four smaller



The chapel cross: St. Louis' community depicted.

crosses around it symbolizing the four corners of the earth to which Christianity has spread. The contemporary use of this cross was made by including in it vocations of the community of St. Louis. In the center panel is a family — the basic vocation from which all come. The vocations of St. Louis are seen in the horizontal arms: the fur trade; the arts (the Municipal Opera, architecture, and others); law and commerce (represented by the old courthouse and the new downtown St. Louis, framed by the Saarinen arch now under construction); education and medicine (the two universities).

The lower parts of the horizontal arms have panels representing baseball ("Musial hit two home runs!"); journalism (with mastheads from two St. Louis newspapers); the shoe industry; breweries.

The four smaller crosses bear representations of activities in the community which have dealt with the four elements — earth, air, fire, and water. Earth is represented by the new Climatron in Missouri (Shaw's) Botanical Garden; air by the Mercury space capsule which was designed and built in St. Louis and carried the first two Americans successfully into space; fire by a calcium phosphate formula developed by a St. Louis chemical firm; water by a Mississippi steamboat.

## ACU

### "No" to Supplement

The Liturgical Committee of the American Church Union has urged the 1961 General Convention not to adopt, on second reading, the proposed supplement to the Book of Common Prayer that was passed by the 1958 Convention.

The supplement, which will become lawful if this year's Convention passes it, provides collects, epistles, and Gospels for "lesser feasts and fasts" not provided for in the Prayer Book. The "Propers" were included in *Prayer Book Studies XII*, published by the Standing Liturgical Commission. The Commission requested the enactment of legislation enabling trial use of liturgical forms and materials. The 1958 Convention acted instead to make the proposed "Propers" a part of the Prayer Book.

The ACU's committee, in a report published in the *American Church News*, acknowledges the need for a greater selection of proper collects, epistles, and Gospels, and commends the Commission for its use of Biblical material, particularly for its increased use of material from the Old Testament. But the committee feels that the weaknesses in the proposed Prayer Book Supplement are serious enough that the work should not be included in the Book of Common Prayer in its present state.

After outlining some of what it regards as shortcomings in the proposed Supplement, the ACU committee says:

"We thank the Commission for calling the Church's attention to the need for these 'Propers,' and we offer our suggestions for improvement, knowing well that the Commission has worked hard and conscientiously to produce much that is good. We believe that, given time, it can do better. Only the best is good enough for the Book of Common Prayer. The Commission must have the freedom to give us the best. The hasty action of General Convention in 1958 must not be made final in September, 1961."

## NATIONAL COUNCIL

### Westward

The Rev. Herbert C. Lazenby, Jr., Associate Secretary of the Division of Health and Welfare Services of the National Council's Department of Christian Social Relations, has resigned, according



to an announcement by the Most Rev. Arthur Lichtenberger, Presiding Bishop.

Mr. Lazenby, who founded the Department's "ministry to the aging" program, will take over the newly-created post of canon of Episcopal Community Services for the diocese of Olympia. He will also serve as associate rector of Trinity Church, Seattle, Wash.

In his diocesan work, he will be executive director of the diocese's department of Christian social relations, and will head the new commission on Christian life and work that has been established jointly by the diocese of Olympia and the missionary district of Spokane. He will also be a consultant to the department of laity and the commission on urban Church work of the department of missions in the diocese.

## NEW YORK

### Agency for Aged

The diocese of New York has inaugurated a new program of aid to the aging. Miss Esther C. Stamats, 68, has been named director of the program, which is under the diocese's department of Christian social relations.

Miss Stamats has been associated with the U. S. Department of Health, Education, and Welfare for the past three years. Previously, she had been the National Council of Churches' executive for Christian Social Relations of the United Church Women. In her new post she will provide and arrange for institutes and seminars, referral services, clergy counseling, and assistance to parishes in setting up services for the aged.

## OREGON

### Re-usable Church

The newest mission in the Portland area of the diocese of Oregon is St. Aidan's in the northeast district.

The church building being used by the mission is unusual in that it is a structure of plywood panels that may be moved from one locality to another, as new missions are in need of a building in which to hold services. The structure is set on concrete pilings.

The building, which was designed by Clements Horsley, cost \$19,310.25. It seats over 100, and contains restrooms, an office, a sacristy, and a small kitchen, the latter curtained off from the main room when services are held. It has been loaned to St. Aidan's for three years. The Rev. Donald McKinlay, perpetual deacon, is in charge of the mission which serves a growing need in the area.

The construction of the church includes the use of interlocking, hollow core panels on the roof and on the floor and walls, the walls being fire-proofed.

The panels are joined with a strip of waterproof mastic tape and are screwed to roof beams and floor joists. No wall

studding is required. Roof seams are overlaid with strips of thiokol and, as an extra precaution against possible leakage, roofing paper is put over all.

By removal of the screws, panels can be removed and the entire building dismantled for moving and re-erection elsewhere.

## ENGLAND

### A Leading Part

by the Rev. DEWI MORGAN

In order that Roman Catholics in the United Kingdom may take a leading part in fostering Christian unity, the Roman Catholic leaders in England and Wales have set up a committee of bishops to speak in their name. The committee is under the chairmanship of Archbishop Heenan of Liverpool.

Archbishop Heenan says that the hierarchy acted with the warm approval of Pope John XXIII and Cardinal Bea, head of the Vatican Secretariat for Christian Unity.

Dr. Heenan has spoken of the "spectacular progress" toward mutual understanding among Christians of different persuasions in recent months. "There is a rapidly growing enthusiasm," he says, for this new spirit in which Christians of different Churches want to be friendly toward each other.

The archbishop acknowledged that Roman Catholics in England had perhaps been less apparently concerned about unity than had their co-religionists elsewhere, and recognized that there had been a feeling amounting almost to conviction that the Roman Catholic hierarchy in England was very reluctant in the movement initiated by the Pope and Dr. Fisher, former Archbishop of Canterbury, toward understanding among Christians.

## THE ARTS

### Saturday Night!

A musical play written by three Episcopal priests played in Hinsdale, Ill., during the last part of July.

"Saturday Night!," reported to be a story of small town college life of the

## THE COVER

The picture of the cross on the parish hall of St. James' Cathedral, Fresno, Calif., was taken by Karl Hedberg, a 17-year-old member of the parish. Services are being held in the parish hall pending construction of a new cathedral.

1920s, played to good houses. Audiences were "very enthusiastic," according to the Rev. Ian D. Mitchell, rector of St. Ann's Church, Chicago.

Fr. Mitchell, whose folk-music Mass



RNS

Two Russian-Orthodox clergymen who have been exiled from Russia met two who are currently resident there at a recent garden party held by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, and his wife. At the far left, Bishop Nikodem of the Russian Orthodox Church in Exile of the United Kingdom, is shown chatting with Archbishop Nikodim of Podolsk, of the Russian Church; Archimandrite Ambrosios, of the exiled Church, is shown talking with Archpriest K. Ruzhitsky (far right), of the Moscow patriarchate.

was used in the chapel at Seabury-Western Theological Seminary last spring [L.C., May 14th], was co-author of the music for "Saturday Night" along with the Rev. Edward Waldron, vicar of St. John's Church, Mount Vernon, Ind. The book and the lyrics were written by the Rev. Henry C. Johnson, Jr., chairman of the Christ the King Foundation.

The play was presented with a cast of about 50, according to Fr. Mitchell, accompanied by a 22-piece orchestra. One of the more popular songs was "I want a love that's born in spring," he said.

A part of the proceeds from the performances of the play will go toward the cost of rebuilding St. Ann's Church, which was burned by vandals some months ago [L.C., January 15th].

## GREECE

### Authorized Versions Only

The Minister of Justice of the Greek government has ordered enforcement of constitutional provisions banning unauthorized translation and publication of the Bible in anything except the original Greek.

Greece's national constitution forbids the translation of the Scriptures into popular Greek or any Greek dialect or other languages unless special authorization is given by the Greek Orthodox Church and the Ecumenical Patriarchate in Istanbul.

The directive is said to be aimed at protecting the Biblical text from "any alteration by religious heretics."



## PRAYER BOOK

### Shoring Up the Cave-In

The Church's Constitution does not permit trial use of a revised Prayer Book in whole or in part. This is the opinion of the Liturgical Commission,\* and for the third time the Commission is asking General Convention to amend the Constitution to make trial use legal.

The Commission this year repeats "in substance the recommendation made" and the resolutions submitted" to the 1955 and 1958 Conventions, and notes:

"Perusal, in *Journal*, 1958, of the proceedings upon the recommendations and resolutions submitted by the Commission generates a sense of wonder such as might arise from witnessing the collapse of a building or the cave-in of a street. The impenetrable obscurity of these proceedings is equalled only by the confusion of the many members of the Convention regarding the action they represent."

To obviate further misunderstanding of its proposals, the Commission suggests a new joint rule which would provide opportunity for a Joint Committee or Commission to explain its report to Convention before such report is referred to committee.

Regarding trial Prayer Book use, it is the contention of the Commission that a constitutional amendment is necessary to make it "unquestionably lawful." The



Commission is "fully in sympathy with the policy represented by the action of the House of Bishops" at its special 1953 meeting in Williamsburg, "providing for a restricted trial use of the first draft of a Eucharistic Liturgy."

It is testing of *revisions* that is not now strictly lawful, in the opinion of the Commission. Testing of "items not now in the Prayer Book may properly be made, with appropriate restrictions, at any time apart from amendment of the Constitution, as the Commission intended in the case of its Propers for the Minor Holy Days." The report goes on:

"It is arguable that an experimental Book is not an alteration or addition, since it is not offered as such and does not displace the established Book save on occasions when

the experimental Book is used. Against this, however, may be adduced the provision in the first ten lines of the main text [of article X] that the established Book 'shall be in use in all the dioceses and missionary districts of this Church.' This reasonably means that the established Book shall be in continuous, not merely intermittent use, and this, if so, prevents occasional use of an experimental Book unless authorized by Amendment."

Considering the two existing provisos of Article X, the Commission says:

"The first one, allowing amendment of 'the table of lessons and all tables and rubrics relating to the use of the Psalms' by action of only one Convention, obviously has no application. Nor has the second, excepting special forms of worship prescribed by the bishops. 'Special forms of worship,' reasonably interpreted, applies only to forms for rites not provided in the established Book. The so-called *Jus Liturgicum* of a bishop or bishops does not extend to the authorization of substitutes for rites prescribed by the provincial or national Church in its manual of worship."

Therefore, the Commission proposes to amend Article X by recasting its first proviso thus [see page 10]:

"But notwithstanding anything hereinabove contained, the General Convention may at any one meeting, by a majority of the bishops entitled to vote in the House of Bishops and a majority of each order in the House of Deputies,

(a) Amend the table of lessons and all tables and rubrics relating to the Psalms;

(b) Authorize for trial use throughout this Church, as an alternative at any time or times to the established Book of Common Prayer or to any section or Office thereof, a proposed revision of the whole Book or any portion or portions thereof, duly undertaken by the General Convention."

### Labor Day Observance

Regarding matters referred to it by the 1958 House of Deputies, the Commission reports that it:

✓ Has included lessons and psalms for Labor Day in the third edition of *The Book of Offices*, published in 1960, and that it will consider suitable Labor Day additions to the special prayers and thanksgivings "when the Prayer Book section on prayers and thanksgivings comes under study."

✓ Accepted the recommendation of its New Testament expert that, "pending further textual studies it would be undesirable to attempt to alter" the Lord's Prayer so that "and lead us not into temptation" would read, "let us not fall when tempted."

✓ Voted that its subcommittee on prayers and thanksgivings study the matter of prayers relevant to the field of nuclear energy.

Some Commission members "believe that until the Church shall have defined its attitude on the use of scientific discoveries, including nuclear energy, it will be difficult for the Commission to provide the desired prayers."

The Commission suggests a House rule



for sending resolutions in which individual deputies propose Prayer Book changes directly to the Commission without the present time-consuming process whereby such resolutions are first referred to the House Committee on the Prayer Book, considered there, and then reported to and voted by the House.

The report also:

✓ Tabulates the titles, dates of issuance, and number of copies sold of Commission publications (Prayer Book Studies and a new edition of *The Book of Offices*).

✓ Asks that Convention recognize the value of the Commission's work by an appropriation double the amount of that for the 1958-61 triennium.

✓ Pays tribute to Mr. Spencer Ervin, who retired as Commission secretary in October, 1960: "The effectiveness of the work of the Commission depends largely upon its secretary. His duties are heavy and exacting. In addition to his service at meetings, he must be in continuous touch with the members as matters arise from day to day. . . . His preparation for the Commission of the conspectus of comments on the rite or Prayer Book Studies IV (the first draft of Eucharistic liturgy)—embodying as it does the comments, criticisms, and suggestions that have come in by the thousands from all over the Church and from abroad—represents not only scholarly care but also a great amount of time."

✓ Appends a memorial minute on Edward Lambe Parsons, who died on July 18, 1960, at the age of 92:

"Bishop Parsons was one of the principal initiators of the revision of the Prayer Book which began in 1913 and concluded in 1928. . . .

"Bishop Parsons was himself the author of several new prayers included in the 1928 Prayer Book—prayers which have found a ready acceptance and extensive use in the liturgical life of the Church, and which express so aptly many of the principles that distinguished his wider ministry in the Church. These are: the Prayer for Social Justice, For the Family of Nations, and the Collect for Independence Day. With the late Reverend Dr. Bayard H. Jones, he was co-author of *The American Prayer Book, Its Origins and Principles* . . . work that continues to serve as an indispensable textbook in liturgics.

"Bishop Parsons was a member of the Standing Liturgical Commission from the time of its original formation, following the 1928 revision. In 1930 he succeeded Bishop Slattery as chairman and held this position until after the General Convention of 1946. . . . Under his chairmanship the Commission issued, with the approval of the General Convention, the first authorized edition of

\*The Standing Liturgical Commission consists of: Bishop Fenner, retired, of Kansas, chairman; Bishop Stuart of Georgia; the Rev. Messrs. John W. Suter, custodian of the Book of Common Prayer; Massey H. Shepherd, Jr., vice chairman; Francis B. Sayre, Jr., Charles W. F. Smith; Bertram L. Smith, secretary pro tem; Messrs. John W. Ashton, Frank Stephen Cellier; Dupuy Bateman, Jr.



The *Book of Offices* for special occasions, and prepared the revised lectionary of the Daily Offices that was adopted by General Convention in 1943 after nine years of trial use. Bishop Parsons' foresight also laid the groundwork for the series of *Prayer Book Studies*, which the Commission has been publishing since 1950 . . .

## LAYMEN

### Lay Readers' Standards

The General Division of Laymen's Work, in response to a resolution of the 1958 General Convention, will make certain recommendations to the 1961 Convention regarding the training of lay readers [see page 8].

The Division will offer a proposed revision of the present Canon 50, and, if the revised Canon is adopted, has said that it will further suggest the revision of the extant *Lay Reader's Guide*, and the establishment of a syllabus and bibliography to further the uniform training of new lay readers.

The revised Canon would provide the following procedure for licensing lay readers:

"Any competent person ready and desirous to serve the Church in the conduct of public worship statedly as a lay reader in any vacant parish or mission, or in a congregation without an ordained minister, or in any parish or mission where in the judgment of the clergyman in charge a need for regular and continuing assistance in the conduct of public worship exists, shall procure a written license from the bishop. . . . Where a presbyter is in charge, his request and recommendation must have been previously signified to the bishop. . . ."

"Permission," the proposal says, "shall not be granted a lay reader to conduct the service in a congregation without an ordained minister, which in the judgment of the bishop . . . is able and has had reasonable opportunity to secure one."

The proposed Canon adds: "The foregoing shall not be construed as preventing laity who are not so licensed from assisting a presbyter in the conduct of public worship in their own parish or mission."

In its second section, the proposal says that an applicant for the office must be "regular in participating in the worship of the Church and in receiving the Holy Communion. He must be active in the

Creeds and the Offices of Instruction), the conduct of public worship, and the use of the voice.

If the applicant is to be assigned pastoral or administrative responsibility in a congregation without an ordained minister, he would also be required to be trained and examined in parish administration, the canons, and pastoral care.

The third section of the revised Canon provides for an annual written report by the lay reader to his bishop.

After a fourth section which is substantially the same as the present Section 3 of Canon 50, the proposal suggests that members of the Armed Forces be permitted lay readers' licenses from the Presiding Bishop or his representatives, and also suggests that lay readers be permitted to serve, at the invitation of the clergyman in charge and with the consent of the bishop at that place, in congregations outside their own dioceses.

## URBAN WORK

### The Stake and a Dinner

The Church and City Conference, a fellowship of 32 rectors of central city parishes which has been holding meetings for the past three years, is planning to sponsor a dinner in Detroit on September 26th. The dinner will be open to members of the General Convention and the Triennial Meeting of the Women of the Church, with their guests, and tickets will cost \$5.00.

The conference has invited William L. Slayton, a Presbyterian layman and commissioner of the U. S. Urban Renewal Administration, to speak on "the stake of the Churches in the modern city."

The Very Rev. Paul Moore, dean of Christ Cathedral, Indianapolis, Ind., and the Rev. Dr. Reamer Kline, president of Bard College, are co-chairmen of the conference.

## ARCHITECTURE & ARTS

### The Flag Makers

The arrangement with Annin & Co., giving that company exclusive right to manufacture the Church flag, "should continue" until expiration, in 1968, of the copyright on the flag — this is the opinion of the Joint Commission on Church Architecture and the Allied Arts.

The Commission made a study of this situation because other flag manufacturers have requested the privilege of making and selling the flag.

In return for its right, Annin & Co. pays the Church a 10% royalty on all sales of the flag [see page 11].

A lack of uniformity of color in the flag prompted the Commission to study the heraldic correctness of the design:

"It was learned that the flag does not correspond exactly to the heraldic description of the design contained in the leaflet dated October 16, 1940, prepared for the

occasion of the adoption by the General Convention of that date. The differences being slight, it was agreed that no change in the design be suggested, but that a precise specification of color for the red and blue of the flag be prepared to assure uniformity in the future."

The Commission also reports that:

✓ Seabury Press has republished the Commission's booklet, *Architecture and the Church*.

✓ The Commission's principal project for the triennium has been "preparation of a



filmstrip to illustrate with the best obtainable examples good contemporary church design."

✓ It was agreed that the Commission would not "offer stock plans for churches, parish houses, rectories, etc." nor "recommend as a Commission the names of individual architects or firms for specific jobs." However, "as individuals it would be entirely proper for any member of the Joint Commission to recommend an individual architect or firm."

✓ An "important project" for the next triennium will be "encouragement and development of lectures and seminars on architecture at the theological seminaries."

## BUILDING

### Unhappy Competition

The American Church Building Fund Commission "is not happy at the prospect of competing with the National Council for the gifts of the people for the same purpose." Making this statement in its report to General Convention, the Commission asks for "a share of such funds as may be raised nationally throughout the Church for capital needs." The Commission is a creation of the 1880 General Convention.

The 1958 Convention recommended to National Council that "due recognition" of the Commission be given "at such time when loan funds may be raised on a national basis."

At the same Convention, notes the Commission report, National Council "urged the annual appropriation of large sums for capital needs of the Church at home and abroad." Convention approved "\$500,000 in 1960 and \$1,000,000 for 1961 in National Council's budget for capital needs." The Commission "is informed that the National Council intends to request additional capital funds in the next triennium."

In 1961, National Council turned down a request from the Commission for a grant of \$100,000 per year in 1962-64. The Commission proposed to add the \$300,000 to its revolving Permanent Loan Fund.

The Loan Fund, when the report was

*Continued on page 12*



support of his mission or parish." The section also requires that, before being licensed, an applicant must be trained and examined in the contents and background of Holy Scripture, the contents and use of Prayer Book and Hymnal, Church history, doctrine (as set forth in the





# The Philippine Missal

by the Rev. H. Ellsworth Chandlee

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**T**he increasingly cordial relations and close coöperation between the Philippine Independent Church and the Episcopal Church are among the most adventurous moves toward the reunion of the Church in our day. The Independent Church has recently taken a new step in the direction of a closer unity by proposing to the Episcopal Church a concordat of full intercommunion, which will be voted upon in the coming General Convention. Of particular interest and significance, therefore, is the recent publication of the *Filipino Missal*,\* the first of two volumes setting forth the revised liturgy of *La Iglesia Filipina Independiente*.

The publication of the Missal represents the fulfillment of a hope long cherished by the Independent Church. After communion with Rome was severed in 1902, the *Independientes* had continued to use the Roman service books, making in them such adaptations as seemed necessary, and translating them frequently into the Philippine languages. The year 1906 saw the publication in Barcelona, Spain, of a compilation of liturgical material known as *Oficio Divino*. The book was largely the work of Isabelo de los Reyes, Sr., one of the leaders of the Philippine revolution and perhaps the most illustrious layman of the Independent Church.

The book was intended rather as a sort of "Prayer Book Study" than as an actual service book. An examination of its ma-

terial reveals that de los Reyes drew upon both Mozarabic and Roman sources, together with some Unitarian material, probably of European provenance. There is some evidence also of the influence of an older Spanish translation of the Book of Common Prayer. Sr. de los Reyes had come under the influence of certain modernist and liberal thought current in the Philippines in his time, and unfortunately possessed little background of theological and liturgical study. The *Oficio Divino* preserved the structure and ceremonies of the traditional services, but altered the texts of them considerably, often substituting new compositions. The rubrics and numerous explanatory passages were such as to render parts of the book as of doubtful orthodoxy.

Despite its lacks, the *Oficio Divino* was a work of considerable merit, and filled a real need in the Independent Church. Its use in the Church became widespread, despite the fact that its official standing as the service book of the Church has always been dubious. The book was rarely used as printed. Deficiencies were supplied largely from Latin sources, and directives making additions or corrections were from time to time issued by the Supreme Council of Bishops. Numerous translations into the Filipino vernaculars were made and used.

The exigencies of the times, the lack of theological and liturgical scholarship, and isolation from the currents of Christian thought prevented further liturgical revision until after World War II, although the Church continued to look for-

ward to a revision which would more adequately express her needs in worship.

When, after World War II, the Independent Church sought close relations with the Episcopal Church, one of the things she desired was use of the Book of Common Prayer. The Prayer Book was made an official book of the Church, and its use, especially of the occasional offices and the propers, became increasingly widespread. The Prayer Book as used by the Independent Church was adapted to the needs and customs of the Church, and provided an interim liturgy until revision could be undertaken.

The work of reformation and revision was begun late in 1953. Seizing the opportunity provided by a visit of the Rev. Massey H. Shepherd to the Philippines, a committee of Independent and Episcopal clergy met with Dr. Shepherd in conference to discuss the problems connected with revision, at the invitation of the Most Rev. Isabelo de los Reyes, Jr., *Obispo Maximo* of the Independent Church. After the conference a small commission of *Independientes* and Episcopalians was appointed by the Supreme Bishop and met frequently, investigating and discussing the needs of the Church in matters of worship.

Then the work was carried on by the *Independientes*, under the direction of Bishop de los Reyes, and drafts of services were made and discussed. The final compilation of the Missal was placed under the leadership of the Rt. Rev. Bartolomé Remigio, of the Cabinet of the Church, who brought to his task both ability and immense devotion.

The results of the compilation were ratified by the authorities of the Church, and promulgated as the official Liturgy of the Church. Work on the second volume, to contain the daily and occasional Offices, was meanwhile begun.

The Ordinary of the Mass in the *Filipino Missal* reflects not only the American Prayer Book, but also other Anglican books, and also preserves much of the

*Continued on page 13*

**The Philippine**

**Independent Church's**

**Liturgy will prove**

**a source**

**in future Anglican**

**revisions.**

\*The *Filipino Missal*, Supreme Council of Bishops, Manila, 1961.



## Legalize Trial Use?

The purpose of the Book of Common Prayer when it was first adopted by the Church of England was threefold: (1) to assure uniformity throughout the Church in forms of worship ("now, from henceforth, all the whole realm shall have but one use"); (2) to include in "one book" all the necessary services of the Church so that clergy and laity alike would be able to take their parts without laying in an elaborate stock of printed materials ("the curates shall need none other books for their public service, but this book and the Bible; by the means whereof, the people shall not be at so great charge for books, as in time past they have been"); (3) to use a language understood by the people ("the service . . . hath been read in Latin to the people, which they understand not; so that they have heard with their ears only; and their heart, spirit, and mind have not been edified thereby").

These three laudable purposes have been considerably altered by the passage of 400 years. The Prayer Book itself now contains so many options that, not counting possible variations in the opening sentences



and lessons, or extra prayers, there is less than one chance in 500,000 that two services of Morning Prayer in two parishes on the same day will be identical; and even in the Communion service, the permissible variations permit permutations and combinations running up into the thousands. (These astronomical numbers are all based on the assumption of strict obedience to the rubrics.)

The language of the Prayer Book, once the contemporary idiom of the people, has become archaic and is well on its way toward becoming a special liturgical language.

And various supplemental books of prayers and offices, some legal and some illegal—the Hymnal, the Book of Offices, Forward Movement materials, missals—have carried the Church a long way from the original idea of "one book in English."

The Episcopal Church (together with other branches of the Anglican Communion) is in the midst of a period of liturgical experimentation. Unauthorized deviation from the official use is probably more common than strict obedience to the text and rubrics. The need for collects, epistles, and Gospels for lesser saints' days, and for a calendar of such days, has been recognized to the extent of preparation of a tentative calendar and set of propers by the Liturgical Commission [see page 7].

These materials were adopted by the 1958 General Convention, subject to ratification by the Detroit Con-

vention this year. The Liturgical Commission did not offer them for adoption, but rather for experimental use. It also proposed the adoption of a constitutional amendment permitting the use of these and other experimental materials on the authority of one General Convention. The constitutional amendment was not passed; so, using the only existing means of legalizing Church services, the Convention took the first step of Prayer Book amendment in order to do something to meet the need.

In a thoughtful and well-reasoned report, the liturgical committee of the American Church Union [page 5] asserts that the proposed propers and calendar are not ready for adoption. There are various weaknesses and infelicities of language. Churches dedicated to St. George will not find him on the list. Guilds of St. Anne, St. Martha, and St. Catherine will look in vain for their patronal saints. No propers for such special occasions as the meeting of a diocesan convention, the election of a bishop, or meetings devoted to world peace are included.

The point is not that the Liturgical Commission failed to do its work well, but rather that its unfinished work was seized upon by the Convention as finished work. The ACU committee rightly asks "Will this [the adoption of the supplementary book] be fair to the Commission? . . . Will this be fair to the Church?"

In the past, THE LIVING CHURCH has opposed the Liturgical Commission's proposal that a "trial book" of Common Prayer be authorized. The Commission itself argued that the Book of Propers stood on different ground since it was not a revision of material now in the Prayer Book, but supplemental material which a bishop has the right to authorize in his diocese. But, with at least a certain psychological rightness, the 1958 Convention refused to regard such a wholesale extension of the calendar and addition of collects, epistles, and Gospels as anything other than a genuine revision of the Common Prayer of the Church. Favoring the revision in principle, the bishops and deputies on that occasion took what seemed to them to be the only practical course of action.

Unofficial and/or illegal experimentation has been going on for many years. Should the way be opened to official and legal experimentation? We are inclined to reverse our past position and favor the Liturgical Commission's proposed constitutional amendment, with one limitation. That is, we feel that a time limit for any experimental use should be embodied in the Constitution. If nine years were allowed for the testing by use of new and revised Prayer Book material, this should be enough. If not, General Convention could be asked at the end of the nine-year period to renew its authorization of the experimental material for another nine years.

Variety in uniformity, rather than strict uniformity, has become the practical condition of the worship of the Episcopal Church. Surely it is time for the Church to attempt to impose some discipline upon its experimentation and to try to bring liturgical innovations to focus purposefully upon the goal of duly authorized revision of our official forms of worship. After much thought and consultation, we conclude that we must agree with the Liturgical Commission that the best way to do this is through its proposed constitutional amendment.



# Why the Monopoly?

An awkward situation with respect to the manufacture of the Episcopal Church flag is brought into the open by the report of the Commission on Church Architecture and the Allied Arts [see page 8]. The Commission has an exclusive arrangement with one particular firm for the manufacture of the flag, and refuses to license other firms to use the copyrighted design.

It now announces that it intends to continue this exclusive arrangement until the expiration of the copyright in 1968, in spite of the fact that other firms have repeatedly expressed a desire to manufacture the flag for the Church.

In our opinion, the Church derives no benefit whatever from the exclusive aspect of the arrangement. Claims that accuracy of design and color would be assured are refuted by the Commission's own report, which states that the design deviates from the one presented to General Convention in 1940 and that the color has not been uniform. The customers for the Church flag — parishes and individuals — are deprived of the tonic effects of competition in maintaining quality and controlling prices.

As far as we know, the favored firm had nothing to do with the original design for the Church flag which would justify any claim to special consideration. All our efforts over an extended period of time to find some reasonable basis for the preference have run into a blank wall.

Our correspondence with various interested parties runs back as far as 1957. We have tried to avoid public comment on the matter, but the Commission report indicates that it intends to do nothing to correct the situation. It is, as we have said, an awkward position for the Church to be in.

## Lay Readers

At the moment there are nearly twice as many lay readers in the Episcopal Church as parishes and missions — 14,717 of the former and 7,657 of the latter. The number of lay readers has gone up at the rate of about 1,000 a year for the past 10 years, and it is reasonably evident that the office of lay reader has greatly changed since the Canon on lay readers was originally adopted.

Once, the main purpose of the lay reader was to fill up gaps in the ranks of the clergy — to serve a vacant parish or mission, or to help an overburdened rector who had no curate. Today, the great majority of lay readers engage in their ministry quite independently of any such need. They, and the parish clergy with whom they serve, look upon such service as an expression of the corporateness of Christian worship.

The proposed Canon on lay readers, presented to General Convention by the Division of Laymen's Work [page 8] in response to a request for means "to improve the training and standards for the licensing of

lay readers" by the 1958 Convention, accordingly opens up a subject that has long needed consideration. We wonder, however, whether the proposed Canon recognizes the actual situation any better than the existing one. If it does, we are not sure we like the proposed Canon's method of dealing with the situation.

As it stands, the proposed Canon is suited far better for the clergy-substitute type of lay reader than for the lay-representative type. Indeed, the proviso at the end of section 1 — "The foregoing shall not be construed as preventing laity who are not so licensed from assisting a presbyter in the conduct of public worship in their own parish or mission" — seems to remove the vast majority of the present body of lay readers from the Canon's purview.

An excursus on "the rights of the laity," not included in the Canon but in a "rationale" accompanying it, attributes to the laity a right they do not have. The control of the public worship of the Church is vested in



the clergy, not the laity. It simply is not true that "Every lay person has inherently the privilege" of taking any part in the service other than the congregation's part. Nor is it true that the clergyman's choice of assistants to conduct worship is outside the supervision of the bishop. As priests in a diocese must be either canonically resident in it or licensed by the bishop, so laymen who undertake the role assigned by the Prayer Book to the "minister" should also be under episcopal license.\*

Naturally, occasions of special need or rare occurrence come up, in which to insist on formal procedures is beside the point. But these exceptions should not stand in the way of the wholesome general practice of the Church.

If, as we think, lay readers who serve within the parish should be licensed by the bishop, then the provision that they must send an annual report to the bishop becomes a bit impractical. For example, the Bishop of Louisiana would have a busy time examining the reports of the 583 licensed lay readers who serve in his diocese!

The provisions regarding training and examination are undoubtedly good, although there is some question as to whether the standards would be the same for both types of lay reader. As written, the Canon is vague enough to fit either or both.

Perhaps the Division of Laymen's Work is intentionally exerting its influence in the direction of reserving the office of lay reader to men who serve as substitutes for the clergy. In that case, we think it is missing an opportunity to make the most of present trends in lay commitment and service.

\*We might observe that the Canon uses a term which is utterly inappropriate for the laity — "canonical residence." Laymen do not have canonical residence unless they are candidates for Holy Orders. They belong to parishes which may or may not be in the dioceses in which they have domicile, and when they serve as lay readers they may do so where they go to church, where they live, or perhaps even in a third diocese. "Canonical residence" is a phrase without meaning when it is applied to laymen.



written, had a book value of \$1,239,421, "of which all but \$174,466 is on loan to churches." The balance "plus an additional \$172,234 is committed for additional loans." The Loan Fund turns over, in new loans, at the rate of once every five years.

The Commission also reports:

"In the past three years alone, the Commission received requests from 259 churches seeking loans. Of these, 152 reported borrowing requirements exceeding \$4,990,000. The remaining 107 did not specify amounts. During the same period the Commission was able to make but 34 loans in the amount of \$709,225. . . .

"The Commission has been forced for lack of funds to restrict its loaning almost entirely to churches unable to borrow from any other source, and even in these cases it has, at times, been committed nearly two years in advance of having the funds available."

The Commission, says its report, "appeals only for the means to fulfill its purposes adequately and render the service requested by so many."

## GENERAL SEMINARY

### Four Proposals



The Church "must make theological education a great deal more actively and centrally its concern than it does now," says the report to General Convention of the trustees of the General Theological Seminary.

The report lists four proposals which "seem to offer real promise of supplying the necessary resources for a sound program of theological education while avoiding the difficulties inherent in the inclusion of support for the theological schools in the budget of the National Council." The wisdom of direct subsidizing of seminary operations out of national Church funds is questioned by the trustees, "in consideration of the sums likely to be required and of the administrative difficulties that would be posed."

These are the proposals favored by GTS trustees:

"(1) Theological Education Sunday offerings from the parishes last year yielded \$600,000 in support of the 11 recognized seminaries. This result has been achieved largely by the promotional efforts of the schools among their own alumni or in the geographical areas mainly served by the schools. Promotion on a national scale, so as to reach the large number of parishes whose rectors own allegiance to no seminary, has been minimal and generally ineffective. There is unquestionably a considerable unrealized potential in this annual offering, both in its educational and its financial aspects. National Council officers have been coöperative, but the central agencies of the Church

have helped in the sponsorship of the offering only to the extent that has been asked of them. It would seem that without initiative from those agencies, only a modest and slow growth in results from this means of support may be expected. With such initiative to supplement the efforts of the seminaries, an indefinite and considerable growth could be assured.

"(2) Our board has heard with special interest of the proposal that the National Council incorporate regularly in its budget a sum for scholarship aid to theological students, and for grants to the institutions in which the recipients of that aid may be enrolled. We are informed that there has been encouraging progress in recent years in the development of diocesan funds to assist seminarians, but that that progress is very unequal among the various dioceses, as is bound to be the case. The establishment of a fund administered by and for the whole Church would be of immense benefit. . . . The proposal would seem to have everything to commend it, and even if the beginnings were to be in modest proportions, they would establish the principle that theological education must be the concern of the whole Church.

"(3) . . . There is no way in which the inclusion of a share for theological education in parish and diocesan drives for capital funds can be made standard practice in the Church; but there is hope that the example of those who have sponsored the principle may simulate others to observe it.

"(4) The Builders for Christ Campaign was a very significant event in the history of our Church. Largely prosecuted, as it was, for the benefit of recognized seminaries, including one that had just been established, it convincingly demonstrated the strong appeal theological education has to Church-people, and the relative ease with which large sums can be realized for the cause in a well organized Church-wide drive. It may well have been a weakness in the effort that the goal was not much larger than it was, and that it was felt that each of the seminaries must receive a share. Even then the important principle was established that not all need share equally, allocations of sums ranging from about \$100,000 to \$400,000 being made to the institutions on the advice of the Joint Commission on Theological Education. It seems clearly within the bounds of possibility that circumstances may compel the Church to undertake similar programs again to strengthen the capital structure of some, if not all, of the seminaries. . . ."

"Up to a point," the GTS report says, "it is entirely healthy" that seminaries should "as all of them have for so long, fend for themselves, be forced to justify their existence and so attract their own support." But there is "real danger" that "undue concentration of the energies of officers and faculty members upon promotional functions will compromise the essential character of the institutions; it is likely, too, that they will be increasingly at a disadvantage in the keen competition for the charitable education dollar."

Noting that "it is perhaps the special responsibility of the Joint Commission on Theological Education [L.C., June 25th] to bring before the Convention any spe-

cific proposals looking to the solution of this increasingly pressing problem," the GTS trustees feel that "it cannot be inappropriate" for them to record some of their convictions.

GTS trustees speak from experience on financial campaigns, having just completed their own building program.

The cost of the GTS building program, according to the report, turned out to be slightly less than the \$3,500,000 estimated by the trustees, and "as of the date of the adoption of this report it seems probable that funds given or pledged (\$2,711,438.98) will come within about \$400,000 of accounting for the total cost of the project." Even this amount is "no light matter" for the seminary to carry as a debt, "operating as it always has on a very small margin at best." But the trustees believe that "gifts will still be forthcoming as a result of the seminary's long campaign."

The report goes on to say:

"During the three and one half years of fund-raising activities and the two-year construction period with its attendant disruption of the life and functioning of the seminary, it is worth recording that student enrollment of about 215 has remained practically constant, and that the faculty has been built up to a numerical strength it has never known before. It now numbers the dean and nine professors, two associate professors, the director of music and his assistant, three instructors, the chaplain, nine tutors, and one lecturer. We are assured that this means no mere statistical gain but a broader and sounder program in all three foci of theological education at the seminary: the regular curriculum for candidates for the S.T.B.; the special, short course for older men accepted as candidates for the ministry; and the graduate department for students working for the S.T.M. or the D.Th.

"This has not been accomplished without serious pressures on the budget for current operations, and for the first time since 1950, the balance sheets for 1960 and 1961 show substantial deficits."

THE LIVING CHURCH devoted a large part of its issue of November 23, 1958, to the General Seminary's building program, which includes a new library and administration building and additional residence facilities, especially for students with families.

The report notes that GTS and other seminaries are experiencing "a marked decrease in numbers of applications for the regular course," and "enrollment of ordinands is down slightly from that of the past few years." However, says the report, "in all probability this is in the main a temporary condition and not necessarily a real indication of a trend. There is every reason to expect that the vast expansion in store for higher education generally during the next 10 years will mean a proportionate increase in pressure on the Church's facilities for theological education; and the population increase will mean expanding demands for men in Holy Orders."



# MISSAL

Continued from page 9

Independent tradition. The traditional Western outline is followed. For introit, gloria in excelsis, and gradual, the *Oficio Divino* forms are retained as alternatives. The offertory is introduced by a very beautiful bidding from the *Oficio Divino*,



though the offertory sentence may be used. There are offertory prayers, taken from *Oficio Divino*, and the prayer for the Church as in the American Book.

A series of acclamations of praise and thanksgiving introduce the Sursum Corda and preface, and there are a number of proper prefaces provided.

The prayer of consecration follows Anglican models, but shows in its arrangement and wording the influence of recent liturgical thought and study. After the prayer of consecration comes the Lord's Prayer, and breaking of the bread, and Communion, much as in the Roman service. Communion is in both kinds. The ablutions follow the Communion, and there is provision for proper post-Communion prayers, although the prayer of thanksgiving may be used instead. Following the post-Communion prayer is the dismissal.

Then follows a beautiful prayer of intercession, strong in the language of Filipino devotion and taken from the *Oficio Divino*, said by all kneeling, and the blessing. The last Gospel is optional.

A complete proper of the season is provided by the Missal, reflecting the Prayer Book provisions, and also providing the traditional anthems. The proper also reflects Filipino traditions, among them the Eucharists held very early in the morning on the nine days before Christmas, known as *Misa de Gallo*, and a very beautiful service of preparation for the midnight Eucharist of Christmas.

The proper and common of saints are drawn almost wholly from Anglican sources, but provide for days of local interest. Filipino devotion is again seen in the provisions for numerous votive celebrations.

A second section of the Missal contains the Ordinal, in which Anglican models have been followed, with the retention of many customary additional ceremonies. There is provision for the minor orders, but set off clearly from Holy Orders.

The third section of the Missal contains the services proper to a bishop, in-

cluding the consecration of a church and Confirmation, together with various blessings.

The book is in English, Spanish having long ceased to be generally used in the Philippines, and the Church hopes to issue vernacular translations as need arises.

The Independent Church has produced in the *Filipino Missal* a very fine liturgy, and one solidly in the Catholic tradition. As expressing the worship of some 2,000,000 Christians, it will undoubtedly prove not only a welcome addition to Catholic liturgy, but also a source to be considered in possible future revisions by Anglicans.

## AROUND THE CHURCH

Mrs. H. H. Kodani, of St. Matthew's Church, Pacific Palisades, Calif., has been appointed to the **President's Committee for Traffic Safety.** [RNS]

Bishop Stark of Newark attended the recent *Kirchentag* (Church Day) of the German Protestant Churches as a representative of the Episcopal Church. The *Kirchentag*, which was held in Berlin and was the subject of verbal attack by Communist leaders in East Berlin, was praised by the **Archbishop of Canterbury** as "encouraging and strengthening Christianity."

John C. Cosby, Jr., a lay reader in the diocese of Rhode Island, has been appointed **executive secretary** of the National Council's **Speakers' Division.**

The city of **Philadelphia** recently presented its **Maritime Service Award** to the Rev. Dr. Percy R. Stockman, 78, retired chaplain of the Seamen's Church Institute there.



Philadelphia Evening Bulletin  
Dr. Stockman: An award for his work.

## BOOKS

Continued from page 4

able" to grades 3 and 4 and "adjustable" to grades 1 to 3. Error: St. Barnabas was a "cousin," not an "uncle," of St. Mark; KJV's "sister's son" (Col. 4:10) is a mistranslation (cf. RSV, NEB, etc. — or the original Greek).

### THE WORLD'S GREAT SCRIPTURES.

An Anthology of the Sacred Books of the Ten Principal Religions. Compiled and annotated with historical introductions and interpretive comments by **Lewis Browne**. . . . Macmillan. Pp. xvi, 559. Paper, \$2.95. The Scriptures of Babylon, Egypt, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity, Mohammedanism. Brings together for quick reference for students, etc., a large part of the scriptures of the world's leading religions. Browne's comments on Christian scriptures are superficial and onesided. Originally published 1946, now available as a reprint ("Macmillan paperbacks").

## SCHOOLS

FOR GIRLS

### ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

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An Episcopal country boarding and day school for girls, grades 9-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

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Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School  
Peekskill 9, New York

## NURSING

### SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.



# PEOPLE and places

## Appointments Accepted

The Rev. John H. Angell, formerly vicar at Grace Church, Colton, Calif., is now assistant to the rector of St. James-by-the-Sea, LaJolla, Calif. Address: 538 Rushville.

The Rev. Fred A. Croft, formerly dean of St. John's Cathedral, Albuquerque, N. M., is now locum tenens at St. Mary's Church, Lovington, N. M. Address: 405 West Ave. M.

The Rev. John M. Flanigen, Jr., formerly in charge of St. Alban's Church, Kingstree, S. C., will on September 1 become rector of Trinity Church, Pinopolis, S. C.

The Rev. Paul F. Heberger, formerly in charge of churches at Milton-Freewater, Ore., and at Athena, Ore., is now chaplain and teacher at the Patterson School for Boys, Route 5, Lenoir, N. C.

The Rev. George Virgil Hewes, formerly rector in charge of St. James' Church, Bozeman, Mont., is now in charge of the Madison County missionary area, serving churches at Sheridan, Virginia City, and Jeffers, Mont. Address: St. Paul's Church, Virginia City, Mont.

The Rev. Robert T. Hollett, formerly rector of St. Andrew's Church, Princess Anne, Md., will on September 1 become associate rector at Immanuel Church, Wilmington, Del. Address: 2400 W. Seventeenth St., Wilmington 6.

The Rev. Donald M. Hultstrand, formerly rector of Grace Church, Wabasha, Minn., is now an instructor at Breck School, 4200 W. River Rd., Minneapolis. Mailing address: 617 Ontario St. S. E., Minneapolis 14.

The Rev. R. A. Laud Humphreys, formerly chaplain of the Jane G. Phillips Episcopal Hospital and curate at St. Luke's Church, Bartlesville, Okla., will on September 1 become rector of Trinity Church, 310 E. Noble, Guthrie, Okla.

The Rev. Willis G. Lonergan, Jr., formerly vicar of the Church of the Redeemer, Republic, Wash., and St. John's, Colville, is now associate rector of St. Stephen's Church, Spokane, Wash. Address: South 5720 Perry St., Spokane 71.

The Rev. Karl E. Marsh, formerly curate at Grace Church, Grand Rapids, Mich., will on September 1 become vicar at St. Michael's Church, Noblesville, Ind. Address: 1798 Harrison St.

The Rev. Clarence C. Putnam, formerly rector

of Grace Church, Jamestown, N. D., is now vicar of St. John's Church, Iron River, Mich.

The Rev. John F. Robohm, formerly assistant at Trinity Parish, St. Louis, Mo., is now vicar of St. Paul's Church, Claremore, Okla. Address: 308 E. Fifteenth St. Before going to St. Louis, Fr. Robohm served as a line officer with the U. S. Army.

## Changes of Address

The Rev. Elwood C. Boggess, who will retire on September 30 as rector of St. Mark's Church, Mendham, N. J., may be addressed thereafter at RFD 1, North Bennington, Vt.

The Rev. Malcolm Boyd, who will begin work on September 1 as Episcopal chaplain to Wayne State University, Detroit, may be addressed at Apt. 308, The Sigrid, 4863 Second, Detroit 1.

The Rev. Charles F. Boynton, who was recently ordained deacon, may be addressed c/o Protestant Chaplains' Office, Bellevue Hospital, First Ave. at Twenty-Seventh St., New York 16.

The Rev. J. Paul Eaton, assistant at Christ Church, Whitefish Bay, Wis., has moved from Woodburn St. to 411 E. Beaumont Ave., Milwaukee 17. This is close to the church in Whitefish Bay.

The Rev. C. E. Snowden, D. D., retired priest of the diocese of Pennsylvania, formerly addressed in Philadelphia, may now be addressed at 13 Revere Rd., Berwyn, Pa.

## The Living Church Development Program

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. To date the goal of \$12,500 is still far away.

Previously acknowledged - - - - \$ 9,795.65  
Receipts Nos. 3446-3482, Aug. 9-15 - 427.00

\$10,222.65

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

## Other Changes

The Rev. C. Leslie Glenn, D. D., priest of the diocese of Washington, has been in charge of the Pro-Cathedral of the Holy Trinity, Paris, France, during the month of August.

## Ordinations

### Priests

West Virginia—On July 25, the Rev. Joseph T. Hammond, Jr., vicar, St. Ann's Church, New Martinsville.

### Deacons

California—On June 25, John P. Cobb, to join the staff of Christ Church, Cincinnati, Ohio; William M. Cowans, curate, St. Mark's, Palo Alto, Calif.; Gene E. Curry; Charles P. Dickey, assistant, St. Paul's Burlingame, Calif.; William J. Frankhuizen, vicar, the new St. Giles' Mission, Moraga, Calif.; Donald E. Ganoung, to be assigned to the mission presbytery, with oversight of Good Samaritan Mission, San Francisco; Preston T. Kelsey, II, assigned to Church of Transfiguration, San Mateo, Calif., to develop a mission in eastern San Mateo County; Robert M. Kidd, to teach at San Rafael Military Academy; Christopher F. Neely, to work in a parish in Ohio and prepare for a doctor's degree; and Edward H. Rankin, who has been working as a seminarian at Christ Church, Alameda, Calif.

Kansas—On August 6, William M. MacMillan, to be chaplain at Kansas State University, Manhattan, Kan.

## Depositions

Robert Burton, presbyter, was deposed on July 20 by Bishop Carman of Oregon, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Stanley B. Ports, deacon, was deposed on June 21 by Bishop Carman of Oregon, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

## Degrees Conferred

The Rev. David R. Covell, Jr., rector of St. Thomas' Church, Trenton, Mich., received the degree of Master of Arts in Techniques of Group Development from the University of Michigan recently.

# CLASSIFIED

advertising in **The Living Church** gets results.

## CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

## COAT OF ARMS

EPISCOPAL CHURCH HERALDRY, \$2.00. Family Arms searched. Heraldist, 2101 Eastern Avenue, Cincinnati 2, Ohio.

## FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

## LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS—Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens, Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

## POSITIONS OFFERED

ASSISTANT PRIEST, fast growing Southwest parish, Catholic. Interest in young people and pastoral calling. Age no concern; good salary, rectory and car allowance. Reply Box C-633.\*

HOUSEMOTHER needed in Church boarding school in the Midwest. Reply Box K-626.\*

HOUSEMOTHERS for nursery children and girls 8-14 years. Church affiliated Children's Home. Reply Curtis Home, Meriden, Conn.

ORGANIST, CHOIRMASTER, desired for full-time position, middle west Episcopal Church, starting immediately. Boys' choir and mixed choir. Teaching privileges. Reply Box C-634.\*

WANTED: ASSOCIATE MINISTER for youth. Large parish Southern California with shared ministry. Under 35, previous experience, Prayer Book Churchman. Submit picture, qualifications, references. Reply Box A-637.\*

WANTED: Refined Christian woman for house-mother in Episcopal Girls' Boarding School. Apply to Headmistress, Box 445, Faribault, Minnesota.

WANTED: HOUSEMOTHER. Write or call Headmaster, St. Mary's School for Indian Girls, Springfield 156, South Dakota.

YOUNG, SINGLE PRIEST or deacon for staff of large, midwest parish. Share full ministry; emphasis youth work. Reply Box T-638.\*

## POSITIONS WANTED

EXPERIENCED RECTOR, Prayer Book Catholic, 54, married, seeks small parish with opportunities for growth. Keen visitor, teacher. Reply Box C-636.\*

PRIEST presently vicar of two missions desires change. Reply Box M-639.\*

RECTOR early sixties desires change, preferably assistant city church. Reply Box G-632.\*

\*In care of **The Living Church**, Milwaukee 2, Wis.

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- Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Copy for advertisements must be received at least 12 days before publication date.

## THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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## NOTICE TO SUBSCRIBERS

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## THE LIVING CHURCH

The Living Church



Berkeley Divinity School recently conferred the honorary degree of Doctor of Sacred Theology on the Rt. Rev. Frederick Hugh Wilkinson, Bishop of Toronto.

## Marriages

Miss Kathryn L. Fligg, daughter of Mr. and Mrs. James A. Fligg, of Elkins Park, Pa., and the Rev. Edward L. Lee, Jr., curate at the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, were married on June 17. The couple is living at 135 S. Seventeenth St., Apt. 8-D, Philadelphia 3.

## Living Church Correspondents

Mrs. L. M. Baumgartner, 1913 E. Sevier Ave., Kingsport, Tenn., is now correspondent for Tennessee.

The Rev. Charles L. Henry is now correspondent for the diocese of New Mexico and Southwest Texas. Address: St. James' Church, Upper Main at Delfth St., Clovis, N. M.

Miss Mary B. Perley is now correspondent for the diocese of Massachusetts. Address: Diocese of Massachusetts, 1 Joy St., Boston 8.

## Corrections

The Rev. William L. Larson, who recently joined the staff of Christ Church, Cincinnati, as director of Christian education and camp director, will have no responsibility for supply work in the diocese of Southern Ohio, as was announced in the June 25 issue.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

### August

27. St. Andrew's, Beacon, N. Y.
28. Oratory of St. Mary & St. Michael, Gloucester, Mass.; St. Augustine's Chapel, New York, N. Y.; St. Augustine's, Kansas City, Mo.
29. Mount Calvary, Baltimore, Md.
30. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
31. St. Boniface, Chilton, Wis.

### September

1. St. Giles', Northbrook, Ill.
2. Sisters of the Holy Nativity, Santa Barbara, Calif.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Ven. Arthur Francis Nightengale, former archdeacon of Panama, died on July 23rd, at Philadelphia, Pa.

Fr. Nightengale was born in Bridgetown, Barbados, in 1884. In 1924 he received the B.D. degree from the Bishop Payne Divinity School. He was ordained to the priesthood in 1916, the year he became priest-in-charge of St. Alban's Church, Paratso, in the Canal Zone. He left this charge to serve as rector of St. Paul's Church, Panama City, from 1922 until 1952. From 1941 until 1952 he was archdeacon of Panama. He also was chaplain of the leper colony at Palo Seco and the Corozal Mental Hospital, Canal Zone; chairman of the British West Indian Commission; chairman of the Isthmian Pro-British Aid Commission; member of the British Empire, and special editorial writer for the *Star Herald* and *Panama American*. For many years he was a Panama correspondent for THE LIVING CHURCH.

Survivors are his wife and son.

The Rev. William Christy Patterson, rector emeritus of the Church of the Messiah, Gwynedd, Pa., died on July 30th at Penllyn, Pa.

He was born in 1886. He studied at Boston University, Friends University, and the General Theological Seminary. After ordination to the priesthood in 1913, he served parishes in Delaware and New Jersey. Preceding his 35-year cure at the Church of the Messiah, from which he retired in 1957, he was rector of St. Margaret's Church, Staatsburg, N. Y., from 1917 until 1922.

He is survived by his wife, Dorothy B. Cooper Patterson, a son, and two grandchildren.

Mary Helene Ramel, a descendant of colonial families and an active Churchwoman of Holy Trinity parish in Brooklyn, died on July 30th at Brooklyn, N. Y.

The 92-year-old widow of Emile Constant Ramel, she is survived by a son, Emile DeWitt Ramel of Brooklyn.

Charles Walter Shealy, Jr., communicant of St. Paul's Church on Yonge's Island, S. C., died on July 15th in an automobile accident near Edisto Beach.

The 20-year-old athlete was born in Charleston, S. C. He was a student at Newberry College. A

Charleston sports editor devoted his column to an informal eulogy of Shealy, shortly after his death.

Surviving are his parents, Charles W. Shealy and Frances Welch Shealy, a brother, and numerous other relatives.

William Simpson Sloan, retired New England architect, died on August 2d, at Pomfret Center, Conn. He was 73 years old.

Mr. Sloan was graduated from Williams College in 1909. He studied at the Sheffield Scientific Institute at Yale, the Columbia University School of Architecture, and the Beaux Arts School in Paris. He practiced architecture in New York and Connecticut. During World War I, he was an ambulance driver, a member of the French Red Cross, and a lieutenant in the French Foreign Legion. After the battles of Verdun and the Somme, he was awarded the *Croix de Guerre*.

Survivors include his wife, Mary Richards Sloan; a daughter, Edith J. Sloan; three stepdaughters; and two stepsons, one of whom is the Rev. Dr. John D. Verdery, headmaster of Wooster School, Danbury, Conn.

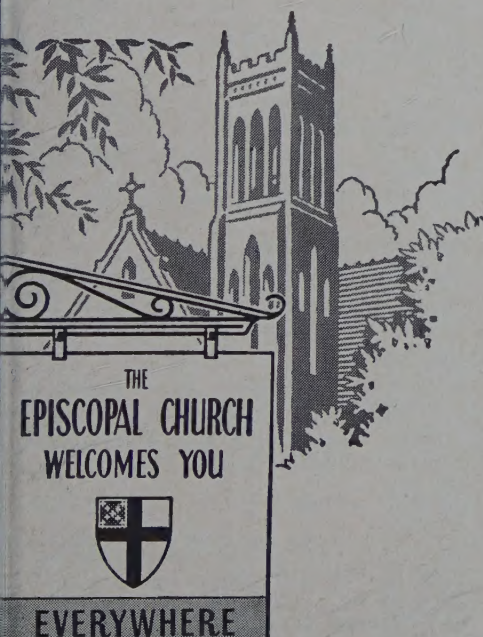
When we reported the death of Sarah Hodgson Torian, archivist of the University of the South, in the August 13th issue of THE LIVING CHURCH, we erroneously called her "the widow of Oscar



Norie Torian, M.D." We are glad to report that Dr. Oscar Noel Torian is alive, and is a practicing pediatrician in Sewanee, Tenn.

Samuel Johnson West, 19-year-old son of the Rev. Samuel E. West, Jr., president of Kemper Military School, Booneville, Mo., and grandson of the late Samuel E. West, Sr., who was for 22 years rector of St. James' Church, Wichita, Kan., died on July 28th in a Louisiana automobile accident.

Funeral services for young Mr. West were conducted by his uncle, Chaplain Johnson E. West, the Rev. John Patterson, and the Rev. W. D. Jackson.



## ATTEND SUMMER CHURCH SERVICES



Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL  
Very Rev. Charles Higgins, dean  
1 blk E. of N-S Hwy 67  
Sun 7:30, 9:25, 11

17th & Spring

### LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center  
Rev. James T. Golder, r  
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

### SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.  
Rev. Robert C. Rusack, r; Rev. George F. Hartung;  
Rev. Jack L. Cowan  
Sun 7:30, 9:15, 11; Daily MP, HC, EP

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## WASHINGTON, D. C.

**ALL SAINTS'** Chevy Chase Circle, Rt. 240  
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,  
Rev. W. A. Opel, associates  
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;  
Daily MP 10; HC Wed & HD 10

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun: 7, 8, 10; Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &  
HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 10

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri  
10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP; 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) 12:10; 5:15 EP

**ALL SAINTS CHAPEL** 211 W. Madison  
Episcopal Church Loop Center  
Tues, Wed & HD: MP & HC 7:45; HC 12:10  
Mon thru Fri

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun Masses: Low Mass 7, 8, 9; Daily: 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,  
Sun 8:30

## WILLIAMSTOWN, MASS.

**ST. JOHN'S** 23 Park Street  
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S);  
HC Tues 7:20, Wed & HD 10

## DETROIT, MICH.

**ST. MATTHIAS** Grand River & W. Grand Blvd.  
Visit us during the General Convention  
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

**MESSIAH** 231 E. Grand Blvd.  
(10 Min. E. of Civic Center out Jefferson Ave.,  
1 bl. N. of Belle Isle Bridge)  
Rev. John Dahl, r  
Sun: 8 (low), 10 (high)

A Church Services Listing is a sound investment  
in the promotion of church attendance by all  
Churchmen, whether they are at home or away  
from home. Write to our advertising depart-  
ment for full particulars and rates.

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett; Rev. H. Finkenshaedt, Jr.  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15; EP 5:30

## ROCHESTER, N. H.

**REDEEMER** 57 Wakefield St.  
The Most Modern Church in New Hampshire  
Sun: 8, 10 HC; C by appt

## NEWARK, N. J.

**GRACE** Broad & Walnut Sts.  
Rev. Herbert S. Brown, r  
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex-  
Fri 9:30); HD 7:30 & 9:30; C Sat 11-12; 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## ELMIRA, N. Y.

**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9; Daily EP 5:15; HC Wed  
9:30; Thurs 7; HD as anno; MP 9:30 if no HC;  
C by appt; Healing 1st Mon 7:30

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,  
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;  
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-  
8:30



ST. PHILIP'S CHURCH  
CORAL GABLES, FLA.

## NEW YORK, N. Y. (Cont'd)

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, P-in-c  
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30  
Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP,  
7:30 Low Mass, 5 EP

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## TROY, N. Y.

**ASCENSION** 548 Congress St., Rts. 2, 66, 40  
Rev. Knight Dunkerley  
Sun: HC 7:30, 9:30

## WATKINS GLENN, N. Y.

**ST. JAMES'** (in the Heart of the Finger Lakes)  
Rev. Alton H. Stivers, r  
Sun HC 8, 10:30; Weekdays as anno

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30;  
Wed 12:10; Sat 9:30; C Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7  
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Harshman  
Sun 8, 10:30, Mat & H Eu

## VANCOUVER, B. C. CANADA

**ST. JAMES'** Gore & Cordova  
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30;  
Daily Mass: 7:15; C Sat 7 & 8:30 & by appt